

LUTHERAN WOMAN TODAY

NOVEMBER
1988

Property of
Graduate Theological Union

OCT 25 1988

IN THE SOCIETY

For Growth in Faith and Mission

FEATURES

**BLOW
SPIRIT,
BLOW**

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Lutheran Woman Today (ISSN 0896-209X), a monthly magazine for all women, is developed by Women of the Evangelical Lutheran Church in America and published by Augsburg Fortress, 425 Fifth St., Box 1209, Minneapolis, MN 55440. Lutheran Woman Today editorial offices are at 8765 Higgins Rd., Chicago, IL 60631.

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Second class postage paid at Minneapolis, MN, and additional mailing offices. Annual subscription group rate, \$5.00 (\$7.50 big print edition); individual, \$6.50 (\$10.00 big print edition); outside N. America add \$3.00 for postage. Single copies, 80¢ (\$1.00 big print edition). Braille edition available free; audiotape edition, \$10.00. Payable in U.S. funds. POSTMASTER: Send address changes to Lutheran Woman Today Circulation, Box 1209, Minneapolis, MN 55440-1209.

Graphic design: Jennifer Closner. Cover: Eric Hanson. Art and photos: Dan Kalal, 4, 37, 38, 39; Friendship Press, 9-13; Sharon Somers, 15; Jean-Claude Lejeune, 17, 18; Augsburg Fortress (Eric Lecy), 27; Sue Hartley, 28, 30; Carolyn Lewis, 33; Rohn Engh, 43; Augsburg Fortress (Judy Swanson), 45-48.

Editor's Notes

Jesus' final words to his disciples in Matthew 28, charging them to go "all nations," has undoubtedly given a strong impetus for many believers to go to faraway lands to minister in Christ's name. Yet, interestingly, Judy Kowalski, writing in this issue's lead article, "The Society," observes that Jesus asked very few of those whom he called to leave their homes to change the world." Instead, she notes, often these newly whole persons felt called back to the community in which they had always lived. Peter's mother-in-law leaves her erstwhile sick bed to serve her company. The woman at the well wastes no time in witnessing to her townspeople, becoming in effect the first "home missionary." The demon-possessed man is told to go home and tell others what the Lord has done for him.

How is it for us and our immediate worlds—those areas which the women of the ELCA purpose statement describes with the phrase "in the society"? To what degree do we Christians feel called to be God's vehicle of grace in those everyday, close-at-hand situations? This issue of LWT explores some of those ministries in daily life in which God's people can serve faithfully "right where they are." In "Those Who Have Ears to Hear" Mary Pellauer emphasizes active listening to persons who have been abused. Another article explores the ways that foster care and foster-care parents can offer to children in need. And Sonia Groenewold's practical suggestions on how the

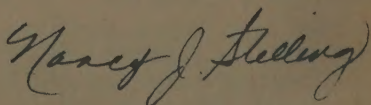
newspaper can help us be active in prayer is a daily-life ministry just waiting to be tapped.

This month "About Women" profiles three individuals who indeed have an impact on their immediate "society." And Rachel Riensche's advice to women and churches on copyrights shows us a way in which we can cooperate with the law of the land and treat creative people equitably.

Marian Ziebell's feature "Susan from Muncie Meets Vera from Rostov" is LWT's way of marking the 1000th anniversary of Christianity in Russia, a land where church and society are indeed separate, but a land where the Orthodox church has a mighty and enduring presence.

Women of the ELCA participants will want to take special note of two articles: "Blow, Spirit, Blow," in which we welcome into existence Lutheran Men in Mission, with its newly elected president, Harry Arne; and, in the monthly Women of the ELCA department, an overview of new materials developed by the women's organization.

These resources have been long awaited by women in congregations, and they offer some exciting options which women can use to enhance their ministry. We commend these items, and the November LWT, to you for your use.



LETTERS

Letter to Letter

September's theme, "Promote Healing and Wholeness," seems appropriate for the letters responding to "Rise Up, O Men of God." Through our language we can hurt or heal; we can create brokenness or wholeness. The language of the church must strive toward healing and wholeness.

There must be sensitivity on both sides of the issue of inclusive language. Those of us who feel the need for inclusive language must remember that many of our sisters do not feel the same hurt. They *do* feel included, and it is unfair of us to try to make them feel excluded. In turn we must ask them to remember that some terms (such as "man" and "mankind") do not carry the same automatic meaning for us. Such terms do not make us feel included. The language of the church must change, so that it continues to include all of us. Please do not condemn us for asking simply that the words which are used mean what they say. Change is always difficult. Let us approach it together to promote healing and wholeness for all people.

*Kathleen Shuck
Bucyrus, Ohio*

I would like to remind the cartoonist, Noel Watson, and Elizabeth Burow, author of "Rise Up, O Men of God" (July), that we who use *Lutheran Book of Worship* have been singing "Rise Up, O Saints of

God" and other inclusive changes such as "Peace on Earth, good will to all" and "Good Christian Friends, Rejoice and Sing" since 1978!

*Judy Munson
St. James, MN*

Family Crisis

Thanks for the article "Family Crisis" (July). Sometimes asking for the help we need seems so difficult. Thanks for showing how it can be done.

*Karen Melang
Lincoln, NE*

August Issue

I am delighted with the August LWT with Donna Paulson's thoughtful and challenging article "Engage in Ministry and Action." I appreciate the vignettes ("Go Well Sicelo," "Sweet Water," and "Bringing Light into Darkness") that quietly introduce us to women in ministry while highlighting those they serve.

How much taller we stand when we stoop to serve than when we stand up for our rights! How much more effective is our witness when we are drawing deeply on the power of Christ Jesus working in us than when we are digging deep looking for perceived slights and injustice to our sex.

*Margery Bitter
El Cajon, CA*

Prayer and Healing

I found the article "Prayer and Healing" (August) quite interesting, but at the same time disturbing. It brought back to me the pain I and others have experienced when our most fervent prayers for the healing of a loved one seem to have no effect. The article stopped short of telling me anything I didn't already know: prayer *can* work wonders. But when my prayers have gone unanswered, I am consoled by the image of Christ being the first to shed a tear over my loss.

Nancy Enzweiler
Melbourne, KY

I request permission to reprint the article "Prayer and Healing" from the August 1988 issue of LWT. A member of the congregation has requested that it be distributed to the members of our prayer chain: about 40 people.

Joan M. Johnson
Bloomington, MN

See "Churches and Copyrights" on page 34 of this issue for information on how to secure permission to use LWT and other copyrighted materials.—Ed.]

Millennium Anniversary

With interest I read the "Shorttake" in the May 1988 issue on Russian [Christians] celebrating their anniversary. I was blessed personally with the opportunity to be among those North Americans you referenced who joined the Russians in their churches.

That experience affirmed for everyone present the power of the Holy Spirit alive throughout the world. For that reason, I feel compelled to correct the innocent statement made in "Shorttakes" that Marxist-Leninist dogma replaced

the rituals of the Russian Orthodox Church after the revolution in 1917. While it is true that those practicing their Christian faith often are denied full privileges extended other Soviet citizens, at no time in their 1000-year history have their rituals or liturgy been replaced. Their beauty and power provide the strength necessary, in fact in abundance, to withstand all sorts of denials and prejudices.

Mary L. Harris
Grove City, OH

[See the article "Susan from Muncie Meets Vera from Rostov" on page 9 of this issue for more about the Russian Orthodox Church at its 1000-year anniversary.—Ed.]

Prepositions

I appreciated Judy Hoshek's article (September "Season's Best"). However, the art on page 9 says "95th Sunday of Pentecost"—but it should be "*after* Pentecost."

Different prepositions have very different and distinct meanings. The Day of Pentecost is really the last day, the culmination, of the great 50 days of Easter. It cannot be understood outside of the context of Lent, Holy Week, and Easter. There is, therefore, a season *of* Easter—but not *of* Pentecost. The message of the feast of Pentecost does not govern the content of the Sundays after, and thus the preposition "*of*" is avoided for the season of Pentecost.

Anita Stauffer
Berwyn, IL

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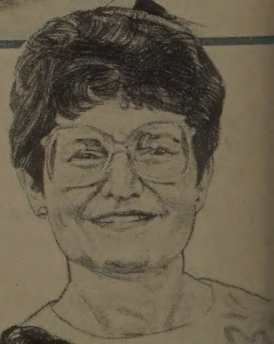
Judith Kowalski probes the dimensions for Christians of living and ministering "In Society" (from the Women of the ELCA purpose statement) in her article on page 5. Dr. Kowalski is program director for ministry in daily life for the ELCA's Division for Congregational Life. A board member of the Lutheran Academy, she has taught at Roman Catholic colleges and seminaries in Milwaukee. She is the mother of three children and grandmother of two.



A developer of adult education materials for the Institute of Financial Education, **Robert Klausmeier** ("Season's Best," page 14) has taught at the elementary and high school level and has written Christian education materials. He also spent several years in England doing free-lance writing.



Marian Ziebell ("Susan from Muncie Meets Vera from Rostov") lived for 17 years in Eastern Europe and eastern Mediterranean areas, and has traveled in the Soviet Union. A mother and grandmother, Ziebell has been a church organist and choir director, and has worked in promotion for Friendship Press.



Sonia C. Groenewold, who has been writing "Shorttakes" for LWT for a number of months, expands her focus in "Newsworthy Prayer," page 42. A former missionary in Papua New Guinea, she is the mother of three sons. She is currently news editor of the ELCA magazine *The Lutheran*.



Jesus Saves

IN THE SOCIETY

Judith A. Kowalski

55 SAVES

A bumper sticker on an approach-car reads "Jesus Saves." A sticker on the dash of the state patrol car, which was monitoring the approach-car's speed with radar, reads "55 Saves."

Two views of salvation. Two outcomes on life. Do they conflict with each other? They can. But they need to do so.

Our commitment to Jesus should exempt a person from responsibilities on the highway, nor should our religion encourage us to irresponsibly in other aspects of life.

As Lutherans, we have sometimes seen the world described as if it

were divided into two camps: law and gospel; church and state; church and society; flesh and spirit; the two kingdoms—the kingdom of God and the kingdom of this world. While these designations might sometimes be helpful, the divisions set up by such language can also be misleading. These contrasts lead us to believe we can keep our faith in God a private matter, relegated to church on Sunday, while we engage in public and secular activities independently of our faith during the week.

True separation of faith from society is difficult, if not impossible, to achieve. Both arenas are lodged within our single person. In a demo-

The first step in becoming a healing and wholistic force in our society is to become healed and whole ourselves.

cratic country which advocates freedom of religion, WE ARE the church. And WE ARE the state. There is no "them" and "us." There is only "us" and "us."

As Women of the Evangelical Lutheran Church in America, we have committed ourselves in our purpose statement to "engage in ministry and action, and promote healing and wholeness *in the society*." Religion can be a powerful influence in shaping us into cooperative and responsible citizens, if it is not abandoned on the doorstep of the church. Or, more negatively, our religion can lead us to become irresponsible, indifferent or even contentious citizens, if we use it to excuse our bad behavior or to bludgeon our society into submission to our ethical beliefs.

The first step in becoming a healing and wholistic force in our society is to become healed and whole ourselves. This is a very personal task, one in which we will need to face ourselves and our God. Some of us may not be willing to "be healed" because our identity is so wrapped up in our brokenness. We are afraid of change, afraid that something integral to ourselves will be lost if we become healed. As Jesus asked the man near the pool of Bethesda, "Do you *want* to be healed?" (John 5:6, emphasis added), so we need to ask of our-

selves, "Do we want to be healed?"

Usually Jesus waited for people come to him for healing, because that indicated to him that they were ready to participate in change, ready to accept a new identity. Spiritual healing is a lifelong process called sanctification, but that process needs to be started, and recognized as such before we are ready to be examples of wholeness to our society. We need to ask God for healing and for the desire for healing.

A second step in becoming a healing and wholistic force in society is to use the gifts and opportunities God has given us in the place where God has called us. While we may not always *feel* "called" to our place of employment, to our family, to our neighbors, or to our community, we probably *are* in places where God needs our active ministry.

Saying we are a "nobody," or that we "don't feel called" to a particular ministry might just be a way of avoiding responsibility for creating a healthier society. We need to allow God's Spirit the freedom to work within us; given that freedom, the Spirit may help us to see those callings and ministries that await us.

In reading the accounts of wholeness and healing in the Bible, we may be surprised to find that very few of the people Jesus healed were

led to leave their homes or jobs to change the world." Instead they ministered in the same places where they had always lived. We are called to everyday situations in need of God's touch to be the vehicle of God's grace.

For example, when Peter's mother-in-law was healed of a fever, she and ministered to Jesus and Peter on the spot (Matthew 8:14-15). When the demon-possessed man was healed, he asked to travel with Jesus. Jesus said, "Go home to your friends, and tell them how much the Lord has done for you" (Mark 5:19). The Samaritan woman who met Jesus at the well went back to her hometown to tell people that she had met the Christ (John 4:29), and she became the first "home missionary."

These are just a few biblical examples of the way healed and whole people helped minister to those around them. There are so many other ways that we bring health and wholeness to our society:

We bring wholeness when we discipline the children in our lives to be disciplined, law-abiding citizens.

We bring health when we work as doctors and nurses or other health professionals.

We bring wholeness when we preach and teach love for all people, not just those who look like us, or talk like us, or have an income like us.

We bring health when we serve nutritious meals (to our own families, friends, or to someone in a soup kitchen), and when we discourage the use of drugs, alcohol and tobacco.

We bring wholeness when we care for the natural world of plants and animals with respect. Especially in the days and months ahead as the churches involve themselves in the "integrity of creation" activities, we

will have ready opportunity to bring wholeness.

We bring health when we develop a living relationship with God, and teach others to do so also.

We bring wholeness when we refuse to be victims of inequities or abuse, and insist that others live responsibly and peacefully.

Spiritual healing is a lifelong process called sanctification.

Add your own ministries of health and wholeness to this list. Compare your list with others to see how unique you are, yet how much you are like others who are also bringing wholeness to your community. You may want to join forces in some of your mutual ministries and actions.

The state patrol officer mentioned in the opening paragraph of this article was asked, "What helped develop your character into a person who has devoted your lifetime to highway safety and bringing health to injured travelers?" The response was ordinary, yet extraordinary:

"I grew up with strict parents who let us know they cared for us. I attended Lutheran grade school and high school where we worshiped God

every day. I love people and love helping them when they are in trouble." Christians who serve their God *in the society* in a host of ways—lawyers, bank presidents, homemakers, auto repair mechanics, social workers, technicians, and others—often make similar statements of faith.

Those of us who are parents, godparents, aunts and uncles or other role-model adults, are in key positions to bring health and wholeness to our society. Are we teaching the

next generation to be honest, law-abiding citizens or to be truants from responsible citizenship? We are training doctors and lawyers, homemakers and police officers, judges and secretaries—and all other professions—to be loving, honest, informed and healthy people. We are not "the church" in opposition to "the society" or "the church" in opposition to "the state." We are the world, as we are in the world, so we are ministers to the world in our daily lives.



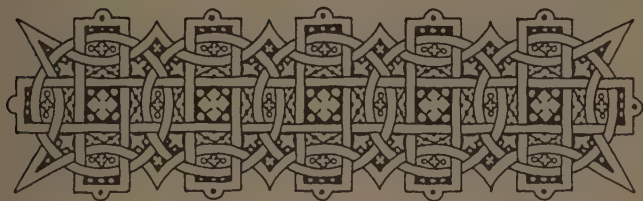
VOTE

One of the most effective ways we have of bringing our faith into action is to exercise our right to vote. As Lutherans, we are encouraged to vote according to our individual consciences. In order to do this, we need to be informed, interested and willing to go to the polls or to use an absentee ballot.

When the candidates for political office discuss the issues, we need to listen with the ears of faith to see which people will serve our country most responsibly. When candidates already in office run for reelection, we need to look at their past records to see whether they were good stewards of our tax dollars, our people resources, and our country's natural resources. We need to look at the platforms of the political parties, and at the personal commitments of individual candidates.

Every vote counts in an election. Your informed vote is critically important!

SUSAN FROM MUNCIE MEETS VERA FROM ROSTOV



Marian Ziebell

This year Christians throughout the world are celebrating the 1000th anniversary of Christianity in Russia.

This anniversary is being acknowledged through ecumenical study programs in North America, special tours to the USSR, and in celebrations in the Soviet Union and around the world. (Herbert Philstrom, bishop of the Evangelical Lutheran Church in America, recently attended one of these events.)

There are, of course, many obvious divisions between East and West: the geographical distance; 900 years of divergent church history, in particular the dramatic new directions set in motion by the Protestant Reformation; differing economic theories;

military fears.

We can look to our Christian faith, however, to provide a means for dialog.

We share one holy book, an ancient creed, and membership in the living body of Christ, broken though it is. Our common membership in the Christian Church unites us with more than 30 million Soviet citizens.

Keeping these thoughts in mind, let's listen in on a conversation between two fictional Christians: Susan, a mainstream Protestant from the U.S., and Vera, a member of the Russian Orthodox Church.

SUSAN: Vera, I am surprised to learn that there are so many Chris-

*Two
churchwomen
from West and
East broaden
their understanding of the
Christian church.*

tians worshipping in the Soviet Union. I've heard something about Baptists in Moscow and Lutherans in Latvia and Estonia. But when I hear the term "Orthodox," it makes me think of past believers and the years before the Russian Revolution of 1917, or of closed churches today.

VERA: My grandson was baptized in St. Vladimir's Cathedral in Kiev two weeks ago, along with 58 other babies. Father Sergei told me baptisms like this happen every week in that city. There is a deep spirituality alive in Orthodoxy today, and many signs of growth. The Marxist Revolution showed the danger of our church leaders identifying, and being too closely identified with, the secular rulers of the time. This kind of identification of church with state was a problem for organized religion in the time of Amos and other Old Testament prophets, as you know, and I think it could be a danger also in other countries today, even in the United States.

Here is something I'd like to know, Susan. I've heard that in your liturgies people are separated by age, with children in one room, young people in another. Even the babies are put in a special room for crying. It's different for us. Here we are all together in church.

SUSAN: It's true we separate in the Sun-

day school hour. But in the worship service (that's what we call it, instead of "Liturgy") we can be together. (Some parents choose to be in the room for small children.) I confess Vera, now as I try to think about the world church, that your mention of a Crying Room makes me a little uncomfortable, when I think of the luxuries some of our North American churches have. Many of us install air-conditioning to be used on a handful of hot summer Sundays. We have carpeted floors, rheostats for dimming lights, full kitchens, hand bell choirs, choir robes, rooms for brides.

But your church also seems to have luxuries. When my sister visited the museums in the Kremlin

few years ago, she saw the incredible treasures of the Orthodox Church and the czars—such as the fabulous Faberge Easter eggs. Your priest robes and headgear are still so gorgeous even in 1988.

VERA: You are right. We love to see gold and rich fabrics and elaborate embroidery in church. But for us this isn't a display of wealth. To us it is a way of representing the glory of the Kingdom. That way even the poorest village church can have some glimpse of the majesty and wonder of heaven or of a life lived with God. We show this through earthly means, as with e-



The drawings on these pages are based on icons used in many Russian homes and churches.

ents of the sacraments.

SUSAN: I hadn't heard that before. That helps me understand a little. Vera, when I mentioned Sunday school, I wanted to ask you if what I heard is right—that you don't have religious education?

VERA: Yes, that's true. At the present time our churches are not allowed to have any activities officially identified as education—except for the training of our priests and church workers in our seminaries.

SUSAN: That must be hard. How can you pass on the faith to new generations?

VERA: In our Orthodox tradition education in the faith does take place in several ways. We know the Bible stories well from frescoes and icons. Our children learn mostly from grandparents and parents, and from what they observe in church. We encourage children to participate in the Eucharist. Because the sacrament is a mystery, we think that in the Eucharist a child may be drawn closer to God than an overly rational adult. And one of the purposes of the Eucharist is to teach. It contains theology and Bible teaching on a yearly cycle. It is memorized by priests and people.

Tell me, Susan, is it

true that your priest can preach about anything he wants to?

SUSAN: Well, in my church the minister is a woman. But are you talking about political matters?

VERA: No, I mean religious issues. I've heard your preachers can talk about books or films they've read, problems in the world, even tell stories or jokes. If so, then where do the people learn the important teachings and traditions of the church?

SUSAN: That's a good question. Even though many Protestant churches—as well as Catholic and Orthodox in the United States—use

the same lectionary, the idea of what is an important teaching of the church might vary from church to church. Some people feel that Christianity is about personal salvation. Others might emphasize the community more. Some stress peace and justice matters, others wish for charismatic experiences. What is important for you in your faith?

VERA: Well, actually the question doesn't fit me. For me the question would be: "What is important for my church?" I know that I am part of a human family and a church community. We Orthodox don't seem to view life from the individual's point of view as



Olga and her grandson, Vladimir, are acknowledged as saints by the Russian people.

often as Americans do. Partly for this reason, dynamic preaching isn't so important to us.

SUSAN: A few things still seem somewhat strange to me about the Orthodox Church. For example, the incense. It seems so ancient, so mysterious, so—almost sensual.

VERA: Really, it is all of those things you say, Susan. Incense is a deeply emotional part of our worship. The mixture of myrrh and frankincense reminds us of gifts of the magi to the Christ child. In a church crowded with villagers on a hot summer day, the incense brings a beautiful perfume. The sight of the smoke rising reminds us that our prayers reach God. When our priest swings the incense censer toward us, we receive purification and blessing. Does this help you understand?

SUSAN: Yes, somewhat. But, tell me, why do you kiss a picture in church? That seems especially hard to understand.

VERA: Our icons are holy pictures, painted in a traditional way. Through these holy pictures we come into the presence of the person represented. Perhaps you could think of these pictures—especially the eyes in the pictures—as windows by which we can see truths about God. By kissing the icon, we honor the person and offer a special prayer. Our church includes the living and dead, prophets, saints and martyrs—we

are very conscious of being a fellowship throughout time. Icons help us enter the company of the “great cloud of witnesses” St. Paul talked about.

SUSAN: Your comments on icons help me understand what I saw as a forbidding “wall” in a photograph of an Orthodox church. This wall of icons . . .

VERA: Yes, we call it the “iconostasis” . . .

SUSAN: Well, it seemed to separate the worshipers from the priests in the chamber behind it.

VERA: Yes, in a way, but the iconostasis offers windows for coming into the holy presence of God through the ministrations of priests in the Holy of Holies. Have you ever been inside an Orthodox church?

SUSAN: No, but our study group is planning a visit. There is a Greek Orthodox church nearby. Would that be like Russian Orthodox?

VERA: Yes. The churches of Serbia, Bulgaria, Russia, Georgia, Greece, Cyprus, Syria and others use different languages but generally they share the same Liturgy, use icons and church structure. I hear that many Orthodox churches in the United States use the English language . . . and have pews or chairs!

SUSAN: On another



Traditional symbol shows the historic relation between church and state. The church helped unify the Russian people into a modern nation. Since the 1917 Revolution, church and state have been separated.

object, we think problems, such as hunger in our city, can be helped by the churches. We have a committee to help provide food for the city food pantry. We go on walks to help get hands and food for those who are hungry. Do your churches do things like this?

VERA: We would say the work of the church is to carry out the Liturgy faithfully. The word *Orthodox* means "correct worship." Agencies in government and society are responsible for other things. But the law about the activities of believers in our country is currently being reconsidered: the thing we hope the new law may allow is for our churches to have more charitable work. Another thing we hope for is that the new law may permit some educational functions. But I must ask you, Susan, what is the main church in your country? We heard there are as many as 180 kinds of Protestant churches, plus Orthodox and Catholic groups.

SUSAN: In one sense Christians are divided and embarrassed about the many denominations in the United States. It must be confusing to an outsider. Yet many branches of our churches grow out of different national origins, in some cases even the different political sides of our Civil War.

VERA: Are the differences important?

SUSAN: Well, that's another good question. A discussion group in my church studied it for eight weeks. We agreed that if we all could focus on the more central aspects of our faith, and use more of the traditional beautiful words in worship which are part of the common heritage of all Chris-



Onion-shaped domes are a traditional architectural element of Russian Orthodox churches.

tians, we would feel closer to one holy, catholic, Christian church . . .

VERA: When you use those words—the one holy, catholic, Christian church—then you are talking about Orthodoxy!

SUSAN: . . . But at the same time, we recognized in our study group that the Holy Spirit constantly finds new forms, places and leaders for the church.

VERA: Yes, we must also be open to the Spirit's guidance. Thank God for our hermits and monks, "fools for Christ," and holy men and women through the centuries in Russia who let the Spirit break through.

Did you know it was a woman—Olga the Wise, and her grandson Vladimir—who opened the door to Christianity for their "Rus" people?

SUSAN: Vera, in talking with you I feel as if I've glimpsed another world.

VERA: And, Susan, I love your enthusiasm and sense of possibilities.

Illustrations reprinted from *One Thousand Years: Stories from the History of Christianity in the USSR*, by J. Martin Bailey. Copyright © 1987 by Friendship Press, N.Y. Used by permission.

The Waiting Season

We are waiters. We wait for buses and trains. We wait at elevators and restaurants, in stores and traffic. We wait for the right job, the right mate, success, happiness. Life is truly a waiting game. And we don't like to play.

We've been taught that waiting is annoying, and we have learned to resent it. And because we resent it, we have never bothered to learn how to wait. We wait impatiently and uneasily, not sure of what to do with the minutes and hours.

Waiting can be difficult. But it can also be a blessing—if we learn how to wait.

The first step in this discovery process is to look beyond all the everyday waiting that we do. The more significant things we wait for—the right job, the ideal mate, the happy home and family—may come our way, or they may not. But even if these waits are fulfilled, we will find that we are still waiting—for something else, something bigger.

Why do our lives seem caught up in this never-ending process? What is it we are truly waiting for?

**"For the creation
waits with eager
longing for the
revealing of the
children of God"**

Romans 8:19

In order to find answers, we need to reshape the basic question. "What are we waiting for?" must become "What is waiting for us?"

In his sermon on "The Parable of the Wise and Foolish Maidens" (Matthew 25:1-13) collected in *The Waiting Father* (James Clarke & Co., London, 1960), Helmut Thielicke addresses this ultimate question: "Here [in the truth of the parable] it is not a matter of something that

we can achieve, nor is it concerned with goals envisioned by our faith in progress. Here someone from the other side comes to meet those who are waiting and expecting."

That someone is Christ, the Savior who will meet us at the end of our wait. And the meeting is just as

joyful as it will be joyful—no matter what obstacles or other "waits" are in our lives.

After we have made this discovery, we can put aside our watches and calendars and step outside the mention of clock time. We can set our minds on "event time"—God's time, the time theologians call *kairos*.

n this new dimension, there is aning and purpose in the wait. r savior is coming; we must pre- re to meet him! And because we ow the outcome, our wait is filled h expectancy and joy.

We are now entering vent—the season of iting. Advent dis- s and focuses the sence of our iting lives as it nts us to the son who once e to a waiting, ging people, l who now waits us.

Use the season of vent to focus on r own waiting. Let vent teach you how wait.

ight the four candles of vent in your home and savor the gery of a gathering light that gs hope and promise to the dark- s of our waiting world.

Week 1. The Prophecy Candle bolizes the Old Testament years aiting and longing for the Savior. d some of the promises that en- tened and sustained God's an- et people: Genesis 3:15; 49:10; ah 9:2-7; 11:1-9; 35:1-10; 40:1-5. n talk with God about the ms and goals that you are wait- or. Ask for God's guidance as you

Week 2. The Bethlehem Candle bolizes the preparations to wel- e and cradle the Christ child. el the prophecy of the Savior's pplace in Micah 5:2. Then read e 1:5-79 and join the prepara- s of Zechariah and Elizabeth and ary. Prepare your own home by mbling a nativity scene. Add a e each day until all but the in-

fant Jesus are in place. As you add each figure, read the biblical account of his or her part in the Christmas story. Pray for God's Spirit as you prepare yourself to meet the Savior.

Week 3. The Shepherds' Can-

dle reminds us of how the shepherds shared news that the Savior had come—the waiting was over! Read about these first missionaries in Luke 2:8-18. Then plan ways (cards, gifts, carol- ing, phone calls, visits) to share the good news with fam- ily members, neigh- bors, co-workers, friends, church mem- bers, shut-ins.

Week 4. The Angels'

Candle symbolizes the union of heav- en and earth in the burst of angelic joy at the birth of Jesus. Read about the angels' role in the nativity: Luke 1:11-20; 26-38; Luke 2:8-14. Have a Christmas party. Add the figure of Jesus to your nativity scene as you and your guests read aloud the Christmas story in Luke 2. Then join the spirits of heaven in songs and prayers of thanksgiving.

Advent . . . a wonderful, waiting season. Come, Lord Jesus, come.



"Those Who Have Ears to Hear Let Them Hear"

Mary Pellauer

"I never told anybody." "Nobody ever asked what was wrong. I felt so alone." "I didn't believe the people from church could understand." "God was the only one I could tell."

Words like these echo around the country. They are the words of the victims of sexual and physical abuse—rape, battering, child abuse, incest, sexual harassment. Sad but brave words, from people who have found the courage or desperation to tell, from victims who have become survivors. They are so common, so frequent. *So many choruses of isolation, so many litanies speaking to God of fractured communities as well as fractured bones or spirits.*

Most victims of abuse find it hard to tell. We may be threatened into silence by the abuser, overwhelmed by our own normal reactions of fear, distrust and shame, or intimidated by the lack of a caring response. Victims are reviolated when no one hears and responds. We are afraid no one will understand. And so we are silent. This silence reaches centuries back into the suffering of women and

children. "And when I cried out, no but Jesus heard me," said the free slave Sojourner Truth in the 1850s. Who knows how many victims hear St. Paul's words, "Women, keep silent in the churches"—and do not speak?

This litany of isolation is so poignant because at last survivors of abuse have been "heard into speech" as theologian Nelle Norton puts it. There is an empowering litany between ears willing to hear and voices rising in new speech. We have the power to heal. We have the power to initiate a litany of healing. To learn to hear, we need to ask.

"I just had no idea." "I wondered something was going on, but I was afraid to say anything." "I didn't know how to bring it up."

Words like these also echo around the country. They are the words of concerned people, good people, people who would like to help. Sad but hopeful words, from people who have mustered the courage or willingness to say, "I don't know how to help." *many choruses of reaching out*

any litanies speaking to God of our
w search for healing and whole-
ss.

Many persons concerned about
use find it hard to ask. We may be
raid to look foolish or nosey, to be
mistaken, or to be involved at all. We
e afraid that we might offend. Ask-
g means risking—risking the
nowledge that abuse happens right
e where we live. The silences
om not asking reach back for cen-
uries. In the fourth century St. Au-
ustine recorded his sainted mother
onica telling battered women to
old their tongues (*Confessions* 9:9).
But asking can also be a relief, a
mfort as much for concerned per-
ns as for survivors. The fear and
nbarrassment go away, and asking
comes an ordinary routine. Per-
ps you have seen the signals of po-
ntial abuse in adults: concealed in-
uries, depression, fearfulness,
strust, isolation, exhaustion, emo-
onal shock and confusion. Take
ese signals as signs that you're
ing called, called to initiate a litany
healing. Consider the possibility
at God's own listening ear aches to
ar the stories of a survivor through
ur ears, that God's hands long to
ork gentle healing through your
nds. We know that grace comes in
w and unexpected forms to survi-
rs of abuse and to those who hear
eir stories.

Guidelines for asking include
ese reminders: Be gentle, be safe,
t be straightforward. Choose a
ne and place where you won't be
erheard. Make your inquiry direct-
to the person you're concerned for.

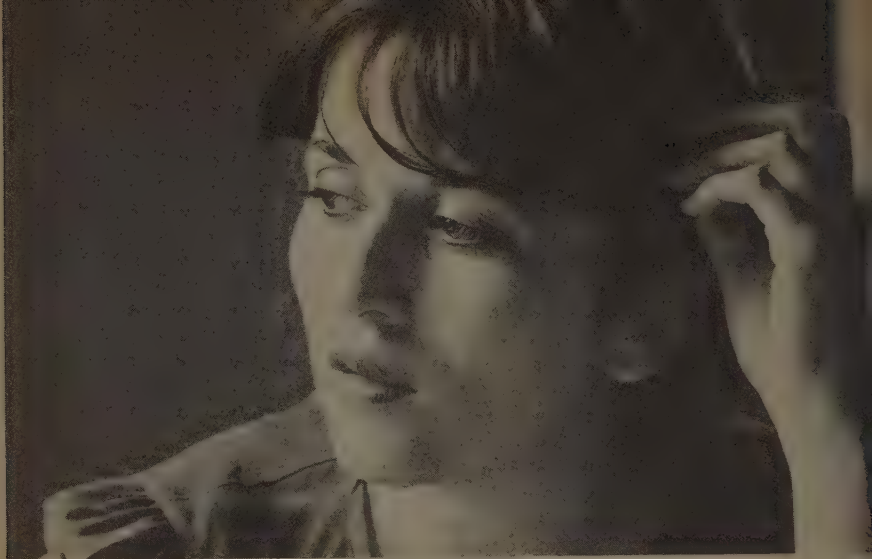


Avoid scary words like “battering” or “incest.” A more gentle word like “abuse” may open the door more easily. Sometimes it's useful to express an open-ended concern: “I wonder if you're going through something hard right now. I'm concerned about you. I'd like to help.”

Sometimes it's more useful to name a specific behavior directly in connection with abuse: “Often people with anorexia have been abused in some way. I'm wondering if that's the case with you.” Trust your intuition and your own comfort level. Don't let occasions of specific mention of hitting, pushing, sexual coercion or other abusive behavior go by without a response: “That sounds abusive to me” or “What other ways were you hurt?” or “I'm concerned for your safety” are good options.

The other may respond that he or

“We have the power to heal”



she doesn't want to share, or that abuse is not the issue. That's okay. *Hearing* someone into speech is not *forcing* someone into speech. Many victims do not disclose anything the first time they are asked about abuse. Often a gentle inquiry now can make it easier for the other to disclose abuse later on, whether to you or to someone else.

If someone does share a story of abuse, use the guidelines developed by shelters and crisis centers: Believe the story. Don't blame the victim. Accept and validate the feelings. Affirm the strengths and resourcefulness of the survivor. Offer options available in your community, and your help in taking advantage of those options. Respect the confidentiality of what has been said. Thank the survivor for sharing with you; it took courage.

Sometimes survivors are in spiritual crisis. They may say: "Why did God let this happen to me?" "I guess I'm being punished for something." Often laypeople feel especially unable to handle these spiritual dimensions of abuse. But here, too, theological listening is more important than theological answering.

Perhaps you could make faithful statements such as "I believe God loves you and wants you to be safe." "I do not believe God is punishing you for sin."

You are not expected to have the answers, or to solve the problem. Just accept and cherish the fact that you have been blessed to hear. As we learn more about abuse and grow and move with compassion in our society, *we can take part in new choruses of healing, new litany speaking to God of loving ministry*.

"I didn't know how to bring it up"

"I wouldn't have made it if it hadn't been for this church." "When I told a woman from church, she was really there for me."

Mary Pellauer is coordinator of research and study, ELCA Commission for Women.

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"I wouldn't have made it
if it hadn't been for this church"

The Tearing of the Curtain

Bible Basis: Mark 14:53—15:47

Study Text: Mark 15:21-41

■ With this study, we come to the trial and crucifixion of Jesus. Each gospel writer tells about these events from a somewhat different perspective. Only in Mark, for example, as Jesus hangs on the cross, does he utter the haunting cry, "My God, my God, why hast thou forsaken me?" (Mark 15:34).

These words of Jesus are the first words of Psalm 22. Read Psalm 22:1-11.

1. When have you cried, "My God, my God, why hast thou forsaken me?"

2. Think of people in countries around the world or in your community. Where are people suffering as the psalmist suffers?

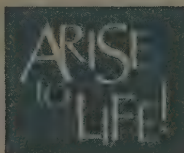
3. What gives the psalmist hope in the midst of suffering? When you think of your life and world, do these things give you hope?

■ Read Mark 14:53—15:47 or Mark 15:21-41.

Two Trials

The last part of Mark 14 interweaves the story of two trials: the trial of Jesus and the trial of Peter.

1 Read Mark 14:53, 14:55
Before whom is Jesus tried?



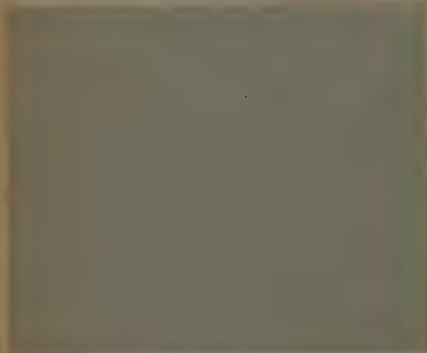
The Messiah, The King

The next morning, Friday, the sixth day of Passion Week, the chief priests, elders, and scribes take Jesus before Pilate. Pilate was the Roman ruler of Judea from A.D. 26-36.

It is Pilate who asks Jesus, "Are you the King of the Jews?" (15:2). Note the other times "King" is used as a title for Jesus in this chapter—15:9, 15:12, 15:16-20, 15:26 and 15:31-32.

This title for Jesus, "King," has not been used before in Mark. Let's examine, among other things, why it appears now in this chapter, and with such frequency.

1 Read Mark 14:48 (in Greek, the word *robber* means, more accurately, "revolutionary"). What does Jesus' question imply about those arresting him?



2 Read Mark 15:7 and 15:15. Who is Barabbas? Why is it ironic that he is released instead of Jesus?



3 Read Mark 15:27. Jesus is crucified with two "revolutionaries" (again, the Greek word is the same as in 14:48). What does this imply about who people think Jesus is?



4 What does Pilate's use of "King" (15:2) indicate about what he thinks of Jesus?



■ When the Jews hear Pilate use this title, "The King of the Jews," they would think of certain Old Testament passages that prophesy the coming of a messiah, a king. These passages tell of a messiah who will be like King David, with a royal scepter, and who will command obedience and establish justice (See Numbers 24:17; Genesis 49:9-10; Psalm 2:4-9; Isaiah 9:2-7; and Isaiah 11:1-4).

5 Read Mark 14:61-62. Who does Jesus claim to be? When Jesus delivered to Pilate, the Roman ruler, calls him "the King of the Jews." To the Jews, who expected a kingly Messiah, what kind of Messiah could Jesus seem to be? Why would they have trouble seeing Jesus as the Messiah? Why would they deliver Jesus to Pilate and shout for him to be crucified?

When the Romans mock Jesus (16-20), they mock him for political reasons: to think that this powerless prisoner would be king of the Jews! It's ridiculous! When the chief priests and others mock Jesus (31-32), they mock him for religious reasons: to think that this one, bound to a cross and dying, would be king of the Jews foretold by Scripture! It's ridiculous!

We have seen that these chapters in Mark present many people mocking Jesus as the Messiah. We might wonder, is there no one confessing Jesus as the Messiah? As so often occurs in Mark, we must look in unlikely places to find such confessions.

6 Read Mark 1:1 and 14:61. Who uses the words of Mark's confession in 1:1, that Jesus is the Christ? Note who "confesses" Jesus as the Christ in these passages: Mark 15:2, 15:9, 15:12, 15:16-18, and 15:31-32.

■ These passages point us to one of the ironies in Mark's account of the trial and crucifixion: it is not his followers, but his enemies, who "confess" Jesus as the Messiah. Furthermore, Jesus' enemies mean to ridicule him with their words. But to us who follow Jesus, their ridiculous words are truth: Jesus *is* the Messiah, the Christ, the King of the Jews.

■ This points us to another irony of Mark's account: when Jesus looks least like the Messiah, he is the Messiah. The Jews expected a Messiah who would be powerful and successful politically—the king of kings. Instead of being powerful and successful, Jesus is crucified. But to those who follow Jesus, his power and success are seen in a different way.

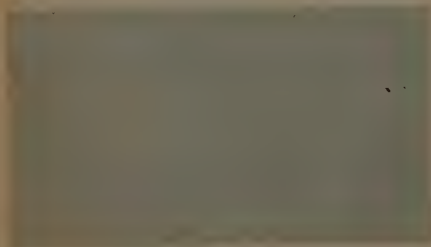
The Messiah and the Temple

The claims of Jesus to be Christ, the Messiah, provoke the religious leaders of his time. So also do Jesus' claims about the Temple.

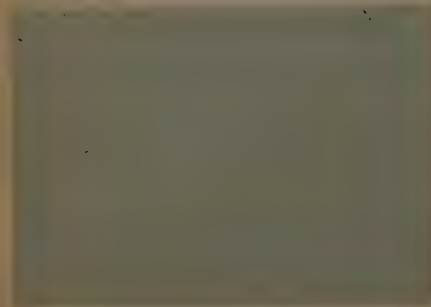
■ Angry with Temple leaders and merchants for cheating worshipers and for excluding Gentiles from worship, Jesus upsets Temple activities and speaks critically of them (Mark 11:15-18). Again, in a parable which Temple leaders perceive is told against them, Jesus says that they will reject Christ, the stone, but Christ will become the head, the cornerstone of the Temple (Mark 12:1-12). Moreover, Jesus claims prophetically, the Temple will be destroyed (Mark 13:1-2).

■ Note the role of Jesus' charges against the Temple in his trial and crucifixion.

1 Mark 14:57-58.



2 Mark 15:29-30.



■ His enemies mock Jesus' words about the Temple. But, when Jesus dies, note what happens. Read Mark 15:37-38 (the curtain of the Temple divided the Holy of Holies from the people).

■ Recall another "tearing" that occurs in Mark. In Mark 1:9-10, the heavens "tear" at Jesus' baptism. Now, at Jesus' death, the Temple curtain "tears." The tearing of the heavens signifies that, with Jesus' baptism and with our own, we are never the same. Now, with the tearing of the curtain, the Temple will never be the same again: the builders will be rejected and Jesus, who was rejected, will be the cornerstone (Mark 12:10).

"Let the Scriptures Be Fulfilled"

Jesus says these words to his enemies when they capture him (14:26). They are some of the last words encountered in our previous study. With this study, we have probed the rest of the words in Mark 14 and 15. It is a dark story, this story by Mark of Jesus' trial and crucifixion.

■ It may not look like it, but these dark events are proceeding according to God's plan. Mark emphasizes this by alluding often to Old Testament passages: what has been prophesied is now being fulfilled. (For example, see Mark 15:24, Psalm 22:18, Mark 15:29, Mark 15:34 and Psalm 22:1).

■ It may not look like it, but God is working in this evil event for good: in this death for life; in this sin for righteousness. This is what Mark's story asserts: what we see on the surface is not all there is. In ways we do not see, God is working, that a crucified and dead King is a living King.

Write a one-sentence confession that tells what you believe to be most important about Jesus Christ. Reflect on your responses to Psalm 22 at the beginning of this study: how does your confession help you, and those in the world, who suffer?

Prayer of the Day: Sunday of the Passion

Almighty God, you sent your Son, our Savior Jesus Christ, to take our flesh upon him and to suffer death on the cross. Grant that we may share in his obedience to your will and in the glorious victory of his resurrection; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen (LBW, page 19).

To prepare for the next study, “Endings and Beginnings,” read Mark 16:1-8. Reflect on a time when you have witnessed to your faith, and also a time when you have been afraid to witness.

How to Get Through the Bible in a Year

Judith Klein Erdmann

When was the last time you tried to read the entire Bible? If you're like many other Lutheran women, your answer may be that you started several times but got bogged down along the way.

"That's because so often reading the Bible is attempted from cover to cover," says Elaine Dunham, who conceived of a new one-year approach titled "Through the Bible in a Year." It is a simple plan for 1989 guided by an Evangelical Lutheran Church in America devotional booklet called *The Word in Season*.

Like the booklet, reading through the Bible according to this plan is organized around the seasons of the church year. *The Word in Season* booklets, published quarterly, will contain daily devotional readings which highlight the Bible passages.

The plan directs participants to read the three to five chapters of the Bible listed in the *The Word in Season*, along with a meditation of about 150 words and a prayer each day.

"Going through the Bible at this pace increases the likelihood that the reader will reach her goal. Programs that take two and three years seem too long. Readers tend to lose interest and do not complete the project," explains Dunham.

Another program element designed to help keep the interest fresh and alive is the design of the daily Bible readings. "The Old Testament and the New Testament are interspersed, rather than beginning with Genesis and reading through to Revelation," says Constance Beck, present editor of *The Word in Season*.

"Another feature is that one of the four gospels is included each quarter, selected to fit a specific season of the church year."

The Word in Season meditations are somewhat different from more traditional approaches. Dunham explains: "The verses selected for each meditation are selected because they are inspiring. They offer people help and help, inviting the readers to

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ect on their own lives. Contributing writers are asked to share a personal experience based on one of the verses in the day's selected readings. The style is more like storytelling, sometimes poetry."

Dunham, who planned the Bible reading schedule for *The Word in Season* when it was still a publication of the Lutheran Church in America, notes that readers relate to the personal style of the writers. "I received wonderful letters from readers about how a writer's experience was so close to their own," she adds.

The Bible reading schedule begins in January 1989. The Rev. Larry Reyelts, who is responsible for promoting the Bible reading program at Augsburg Fortress, visualizes the program being used in many different ways. "It is projected that 100,000 persons will initially participate. The program may be conducted as an individual Bible reading project, as a community project (for example, a Women of the ELCA group), or an entire congregational effort," notes Reyelts.

Leaflets inviting individual participation are available free. A full-color theme poster for year-round use and a packet of suggestions on how to introduce the plan, or integrate it into the life of the organization or congregation, are available as well. They are free with an order of 10 or more copies of *The Word in Season*.

"The really important idea is that people feel encouraged to make a commitment to reading the Bible. To emphasize that, the leaflets include a commitment page which people may display as a reminder," adds Reyelts. The packet of materials sug-

gests specific ideas for spin-off projects and activities such as sermons, banners, and studies.

Other devotional booklets by Augsburg Fortress are *Christ in Our Home* and *Light for Today*, both of which follow the three-year lectionary cycle and are also available in a large-print edition, and *The Home Altar*, for use in homes with children under 10 years old.

To order devotional booklets and promotional materials write to Augsburg Fortress Circulation, 426 South Fifth Street, Box 1209, Minneapolis, Minnesota 55440. A year's subscription (four issues) to *The Word in Season* (or any of the devotional booklets) is \$3.50. Single copies are \$1.15. Quantity subscriptions are available at a discount rate.

Judith Erdmann is publicist for Augsburg Fortress, Publishers.

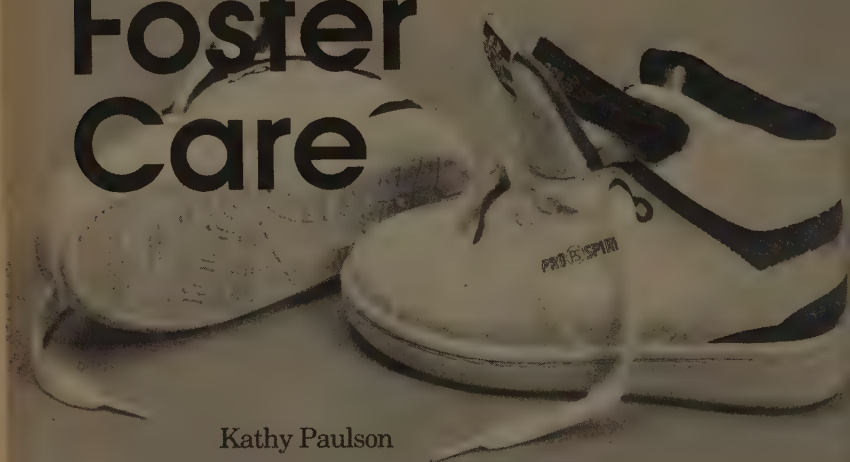
THE WORD IN SEASON

Epiphany
Lent
Easter

Through the Bible in a year

JANUARY FEBRUARY MARCH APRIL MAY JUNE JULY AUGUST SEPTEMBER OCTOBER NOVEMBER DECEMBER

Children in Foster Care



Kathy Paulson

Her name was Sara and she was nine years old. Tall for her age, she had long red hair and a scattering of freckles across her cheeks. She sat in her desk quietly and tried to keep her attention on the teacher. It was hard concentrating on third-grade math. Her eyes kept going to the clock high on the wall.

What is foster care?

Foster care is the full-time care given to children by persons other than their parents.

It was the day Sara was going to meet her foster parents for the first time. Questions kept racing through her mind. She was afraid she would not

like her foster parents, and then she was afraid she would forget her own parents. Would her foster parents be like her?

How did foster care start?

In North America, the need for programs concerned with child welfare goes back to the 17th century. Children lost their parents due to accidents, epidemics, childbirth complications, war. Alcoholism, neglect, poverty and desertion were as present then as they are today.

Our changing philosophy of care for children has led us to establish foster homes in which foster parents try to maintain the most homelike atmosphere possible.

Would her foster mother be like her own? Sara worried about being allowed to keep t

photograph of her parents which she had carefully placed in its own special silver frame. Perhaps she should hide it.

Why do children need foster care?

Care may be necessary as a result of the illness or death of a parent. In other cases, placement may be needed until adoption is completed or until institutional treatment is available.

Foster care can provide time for parents to solve serious problems, either permitting them to resume their responsibilities as parents.

Sara's mother had been tall and slim, with the same red hair as Sara. She had laughed easily and Sara could remember the times when her mother had braided her hair for her. When she finished, she'd say "That will be two kisses, please."

What are the benefits of foster care for children?

While foster care is not the answer to all problems, it can provide the benefits of a stable environment, consistent love and attention, improved physical care and a feeling of physical and emotional safety.

What would her foster father be like? Would he be big and strong like her own father? When her father had come home, she'd rush to greet him and hug him and laugh and say, "Climb on my back, little girl." Then she'd sit on the top of his big work-

shoes and they'd dance across the kitchen floor.

What happens to the natural parents while their children are in foster care?

Where it is possible, the parents should receive the services necessary to help them make changes which will result in a reunited family.

Sara worried about her brother, Andrew. He was only a first grader and didn't always understand things. There were some things Sara didn't understand. Why had life changed so after their parents' car accident? Sara and Andrew had lived for a time with an aunt, but the aunt was no longer able to care for them.

How do children react to foster home placement?

Children cannot always express their feelings in words, so they may let their actions speak for them. Understanding foster parents can do a lot to help children through a difficult period of adjustment.

A month had passed since Andrew and Sara had come to live with the Johnsons. It had been hard for Sara. She always tried to be polite and neat and quiet. Their foster parents had been kind to them. Sara had decided she wanted to stay with the Johnsons. She didn't know how to tell them. She decided the best way was to be so good that they would never



want to send Sara and her brother away.

How do foster children feel about themselves?

Often a child will feel he is not worth caring for because his parents could not or did not provide care for him. If the separation is by death, the child may have difficulty beginning the grieving process so healing can begin.

The lightning crackled and the thunder let out loud, rumbling rolls. Summer storms always scared Sara, and she wished she could be back in her own little maple bed with her parents safely in the next room.

She heard Andrew cry out. Sara got quickly out of bed, her soft yellow nightgown billowing behind her. She cringed as another flash of lightning bolted earthward. She knew she had to check on Andrew.

What is the role of foster parents?

Foster parents should be persons who are willing to work toward building a good relationship with the child. They should be able to provide for the emotional and physical needs of the child.

Mrs. Johnson was in Andrew's room and she turned a smile at Sara as she entered.

"Andy's all right," she said softly. "It was just a dream. You don't need to worry about him, Sara. We'll take good care of him."

Mrs. Johnson reached for Sara and held her hand.

"Oh, Sara, we love having you and Andy here."

How are foster parents selected?

Anyone interested in foster parenting must go through an application and selection process. A social work licensing worker will complete a home study intended to acquaint

ency which places the children with information about the family. Only then can a decision be made regarding suitability for providing foster care. It also gives the prospective foster family, or single foster parent, opportunity to have their questions about foster care answered.

Sara thought of all the special moments since they had arrived. When Mrs. Johnson had seen the silver-framed photograph of their parents in Sara's suitcase, she had taken it out and placed it on Sara's dresser.

"Would you like to keep it, Sara?" she had asked. "It's a beautiful picture, and I'm sure you loved your parents very much."

Another time Mrs. Johnson had asked Sara if she wanted help bake cookies. She had asked Sara to bring over the flour canister. Rushing to do so, Sara had slipped and fallen on the floor. Mrs. Johnson had helped her up and said, "You could make a fine ghost, Sara, with that flour all over you." Sara had felt better as they both laughed.

There were so many good memories.

How can I find out about becoming a foster parent?

Contact the placing agency in your area. Most often this will be your county department of social services or a similar agency.

There a licensing worker will be available to provide information and answer your questions. The agency will also have books or pamphlets which will explain foster care.

Foster care is not the same as adoption. Foster parents interested in future adoption should discuss the differences with their placement agency.

"Honey, you don't need to worry extra about Andy," Mrs. Johnson continued. "You can just be our little girl. We want to take care of both of you." Mrs. Johnson gave Sara a hug. Suddenly, without warning, the tears started to roll down Sara's cheeks and she couldn't stop them.

The soft voice went on, "It's all right to cry, Sara. Sometimes it feels good."

But the tears came too fast and too hard. Maybe Mrs. Johnson understood anyway.

Sara tightened her arms around her and they sat quietly together.

Kathy Paulson, a free-lance writer from Pelican Rapids, MN, is a former social worker and teacher.

BLOW, SPIRIT, BLOW

Kay Conrad

I knew there was hope when, at the opening meeting, Chaplain Richard Jensen had the whole convention praying, "Blow, Spirit, blow; blow, Spirit, blow." There was an air of expectancy, of waiting, a corporate holding of breath.

On July 15th of this year men from all over the Evangelical Lutheran Church in America assembled at Texas Lutheran College in Seguin to constitute a churchwide men's organization. Along with the expectancy and hope there was also anxiety and doubt, because some of them had been to this point before—and had failed. There had been churchwide men's organizations in two of the predecessor bodies of the ELCA, but for a variety of reasons, they did not exist at the time the new church emerged.

The desire to make it work this time hung as heavily in the air inside Jackson Auditorium as the humidity did outside. The delegates were ex-

pectant, ready; so they prayed "Blow, Spirit, blow."

I was excited about being at the convention because I had worked with the steering committee as one of the liaisons from the ELC Board of the Division for Congregational Life. The commitment of men on the steering committee was strong. Initially they were self-appointed and paid their own expenses. When they met for the first time in 1986, they had little hope of getting a men's organization into the structure of the church.

As a member of the Commission for a New Lutheran Church, I made the first motion for a churchwide men's organization. The motion failed. Subsequent moves to add to the structure also failed. To come from so little hope in 1986 to a constituting convention in 1988 seemed almost too good to be true. But they were in Seguin, waiting. Blow, Spirit, blow.

The program was well planned and well executed. The underlying theme "visions and dreams" was based on Acts 2:17: "Your young men shall see visions, and your old men shall dream dreams."

The speakers were top-notch: Bishop Herbert Chilstrom, Bishop Wayne Weissenbuehler, Bishop Michael McDaniel, Dr. Richard Jensen, Nelson Trout, lay leader William Ehl, Pastor Eldon DeWeerth, and musicians John Ylvisaker and Paul Odd. I am a veteran of church conventions, and most of my "mountain-top experiences" have been in large gatherings of the church. Yet never have I been more moved than at this smaller meeting.

Lest I paint a picture that is too perfect, let me hasten to add a note to the business meetings: Evidently to be born male is to be born a parliamentarian. There were 211 delegates and exactly the same number of experts on procedure! If the program had not been so inspiring, I doubt the delegates would have made it through the parliamentary angles.

Finally, in a spirit of "Let's get on with the mission, the rules will come later," the constitution was adopted as presented by the steering committee with very few changes. "Lutheran Men in Mission" was born.

When I left Seguin two days later, I felt exhilarated. I sensed personal commitment to Jesus Christ and corporate commitment to carry out Christ's mission. And I also felt liberated.

I felt freed from the burden that women's organizations have had in being the church's primary means of education and spiritual development outside of Sunday morning. I felt freed from the burden of being the primary delivery system of ser-



Inez Schwarzkopf of the Women of the ELCA staff talks with A. G. Wiederanders, professor emeritus at Texas Lutheran College in Seguin at the Lutheran Men in Mission Constituting Convention.

vice within the congregation and the community. Finally, I felt freed from the burden of providing so much of the leadership development program for laity in the church.

Alleluia, the Women of the ELCA will now have a counterpart!

Prayers were answered in the heat of July days in Seguin. The waiting is over. There is a new men's organization in the church! Blow, Spirit, blow.

Kay Conrad, an adjunct professor of education at the University of North Carolina, Greensboro, is vice-president of the North Carolina Synod of the ELCA. She is a board member of the ELCA Division for Congregational Life and serves as a board liaison to Lutheran Men in Mission.

Churches & Copyrights

Rachel Riensche

May I copy the Bible study from Lutheran Woman Today? May we reproduce the liturgies in the Women of the ELCA *Worship Resource Book*? May we reprint the text from an anthem our choir is singing? Yes? No? Maybe?

The answers to these questions depend on the circumstances. Even without clear-cut, yes and no answers for these and other questions, there are some copyright basics that serve as a guide when making decisions about using copyrighted materials.

What is a copyright?

A copyright is a legally recognized right that protects the copyright owner of a work from unauthorized uses of a work.

What can be copyrighted?

Authors automatically qualify for copyright protection once their work has been put in some tangible form. Literary, musical, and dramatic works can be copyrighted; so can pantomimes, choreography, photographs, sculptures, motion pictures and sound recordings (albums, audiocassettes).

An idea itself can't be copyrighted; only the way it is expressed can be protected. For example, a play you've been thinking about can not be copyrighted, but the typed draft of the play can be.

A copyright is a legally recognized right that protects the copyright owner of a work from unauthorized uses of a work.

What is "unauthorized use"?

Only the copyright holder can

duce (make copies), distribute, prepare derivative versions (adaptations, compilations), perform and display the work. Unauthorized uses could include taking a copyrighted work and . . . making photocopies, audio or video dubs, sharing it with others, displaying or performing it, adapting or editing it . . . if it is done without the copyright owner's permission.

Can't I use anything without getting permission first?

While there are not hard-and-fast rules, there are "fair-use" situations that allow uses without securing permission. Consider these four questions to determine if permission must be secured before using a copyrighted work.

What is the purpose and character of the use? Why and how are you using the work? Are you using it for educational or nonprofit purposes?

What is the nature of the work itself? Are you using the work in the way the copyright holder intended?

How much of the work are you using? If you are quoting a few lines from a book, you probably need to properly acknowledge the source. If you are quoting a large portion of a small work, you probably need to secure copyright permission.

How does your use affect the market of the copyrighted work? For example, if you freely distribute the author's "Seven Steps to Success" convention, will fewer people buy the hardcover book?

Several of the "fair-use" factors apply to a church's use of copyrighted materials, but churches are exempt from following copyright

In addition to uses that fall within "fair-use" situations, the law also allows some copying for teaching, criticism, comment, scholarship and research. You may, for example, want to give a copy of an article from *The Lutheran* to each member of your adult forum class. If you read it on Thursday and plan to use it one-time-only on Sunday, you could make copies without securing permission. If you are developing a collection of readings for your adult forum class to use each year, however, secure permission first.

How do I know if something is copyrighted?

Unless there is a statement waiving the copyright, or if you are unsure whether a work is copyrighted, assume at first that it is.

Just because a work is old does not mean it is in the public domain. If a work was copyrighted before 1978, the initial protection lasted for 28 years and could be renewed for up to 47 more years. Since 1978, copyright protection lasts for the author's lifetime plus 50 years, or in some special cases, longer.

If you don't see a copyright notice on a work, it's still not safe to assume that it is not protected. Perhaps the copyright notice was omitted by accident, is found elsewhere in the publication, or was purposely omitted from an illegally made copy!

A copyright remains effective if the work is out-of-print. If you can't purchase the work, however, the copyright holder may be more willing to give you permission to make copies.

Continued on next page

How do I get permission to use a copyrighted work?

First, determine who holds the copyright. Contact the publisher to find out the name and address (or phone number) of the copyright owner. Then, allowing suitable time for reply, contact the copyright holder.

For example, to seek permission to use a hymn from *Lutheran Book of Worship* or an article from *Lutheran Woman Today*, you would contact Augsburg Fortress to determine the name of the copyright holder—which could be the composer or author, a publishing house, or someone else.

When asking for permission, be sure to provide a complete description of the way you wish to use the work. Since the owner will grant or refuse permission based on the information you provide, you'll need to be specific. Detail just what you'd like to use (title, author, copyright year, specific page numbers) and how you intend to use it (dates of use, type of event, approximate number of copies). A telephone call may speed the process, but most copyright holders prefer to receive requests in writing.

If I've purchased the book, is it OK to make copies from it?

When you purchase one copy of a copyrighted work, you've bought possession of that physical copy, nothing else.

But we're a poor congregation. We can't afford to buy individual copies of all these resources!

Reproducing copyrighted work without permission is no different

from taking other kinds of property without the owner's consent. It is fair to the creative person. When money is tight, it is important to think creatively about ways to legally acquire and use resources.

We never had a fuss over this before.

We didn't have photocopiers, VCRs, and word processors in our congregations before either. New technologies make it easy, but not right, for others to use a copyright holders' exclusive rights without permission.

HELP!

The U.S. Copyright Office has made a number of helpful circulars available without charge. In particular, circulars R1, "Copyright Basics" and R99, "Highlights of the New Copyright Law," are especially helpful. Copies are available by writing the Copyright Office, Public Information Office, Library of Congress, Washington, DC 20559.

Information and copyright help regarding publications of the ELCA and the ELCA publishing house as well as predecessor church books and publishers, is available from the Publication Rights and Records Department, Augsburg Fortress, 426 S. Fifth Street, Box 1209, Minneapolis, MN 55440.

Rachel Riensche is director of publication rights and records at Augsburg Fortress and an attorney.

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KAREN L. MELANG

Marcia Fick

in transition," says Marcia Fick, rural Ashland, Nebraska. She's working as a nurse to stave off financial effects of last summer's drought. This isn't the first time Fick sought employment off the 80-acre farm that she and her husband own. More than once, holding the farm has rested on hard work and faith.

Fick isn't afraid of work, at home or in church. For her small ELCA congregation, Zion Ithaca Lutheran

Church, she is church organist, teaches confirmation Bible school, and takes turns mowing lawn and mowing. "At one or another held most of my office in women's organization," she says. Fick is vice-president of the Fremont (Fremont) Confer-

ence of the ELCA's Nebraska Synod. Fick was a member of a rural Nebraska task force convened by the District of the former American Lutheran Church. Made up of farmers, bankers, pastors, and businesspeople involved in rural life and ministry, it fostered mutual understanding.

When [at one meeting] I said I'd

have to be dragged off my farm, a banker had to leave the room because he was so shaken. You see, he had taken people's farms from them before."

Fick joined the task force knowing only her part of the farm problem and learned that often neighbors get pitted against neighbors through no fault of their own.

"I panicked and went to Lincoln to interview for a job. On my way out of the interview, I saw an accountant's office and I marched in there, not knowing what to say. The accountant took one look at me and said, "You look like the world's crashing in on you." After talking with her, he offered to look over the Ficks' books (free of charge) and then persuaded their loan company to



Holding on to the farm has rested on hard work and faith.

lend to them again.

Through the tough times Marcia Fick says her family has learned even more about trusting in God. "Even if we had to leave the farm, I know that God would still take care of us."

Continued on next page

Linda Schaefer

When Linda Schaefer was five, she knew she wanted to be a missionary and work with special people.

For 18 years she's been a deaconess at Lincoln Developmental Center in Lincoln, Illinois, working with people who are profoundly retarded. Many also have physical disabilities. Deaf and blind people who grew up before the government guaranteed education to children with disabilities often have no communication skills before they meet Linda. They do not know that things have names or that people can communicate.

Schaefer begins by putting a ball in Alan's hand and signing its name. The time comes when Alan comprehends that things have names and asks about them all. When he wants more fruit and doesn't know its name, he jumps all the hurdles of his deafness, blindness and retardation and creatively demands, "I want more sweet-drink-eat!" He learns a new word: watermelon.

Schaefer introduces her newly communicative friends to the name above all others, too. "God made you

and loves you," she tells them, and after all the wonders she shows them, they are not surprised. They come to "Jesus Class," and, using American Sign Language, people who once could not communicate pray for each other, family and strangers.

Schaefer also communicates by singing and playing the guitar and piano. "Those who respond to nothing else react to music," she says. Margie can't move anything but her

eyes, but the eyes dance when Schaefer sings. "I will sing unto the Lord, for he has triumphed gloriously."

As a child, Schaefer had rheumatic fever and stayed in bed during convalescence. During that time she started helping kids who learn more slowly, whose first language was English.

Her best friend was deaf, and early on Linda learned to talk to people who have difficulty communicating.

When Linda told her junior high counselor she wanted to be a deaconess working with people with disabling conditions, he replied, "You'll get over that."

She hasn't gotten over it yet.



**"Those who
respond to nothing
else react to
music."**

Helen Boosalis

When Helen Boosalis was a girl in Minneapolis, her immigrant family gathered for Sunday dinners and politics in Greek and English. Her uncle owned a restaurant where Greeks met, and he took her to the legislature to see his friends in action. Helen got hooked on politics. When Helen Boosalis and her husband, Mike, moved to Lincoln, Nebraska, she joined the League of Women Voters. As president of

Lincoln, she successfully led the fight against proposed restructuring of government. Her way to the next meeting, president, the clerk phoned her, "Why aren't you one of our members on the city council?" Helen Boosalis asked pointedly: "Don't you know?"

In May, 1959, Boosalis was elected to the city council, where she worked on a proposal for restructuring. In 1975 and 1979, she was elected mayor. One of her accomplishments in developing Lincoln's downtown was creating several neighborhoods—partially because almost no government money was used to do it.

Boosalis was the first woman president of the United States Conference of Mayors and the first woman chief executive of a city over 100,000 in population. "It's fun being the first woman to do things," she says, "but I always remember the women who came before me and made it possible."

One such woman is her mother, who came to Ellis Island in 1909. "My mother told me I had courage to

face opposition from the city council, but I never had half the courage she had, pulling our family through the depression. She taught me that one woman can make a difference."

Boosalis ran for governor in 1986 against Kay Orr and was defeated. She was pleased that Nebraska elected a woman governor.

Boosalis is Greek Orthodox and proud that her church speaks out on issues. "I've fought for the public good and accepted the challenge to help people. Isn't that what Christianity is all about?"

Karen Melang is a deaconess and writer from Lincoln, Nebraska.



"My mother taught me that one woman can make a difference."

PAULA BURTNES, MARY JOHNSON, KEITH SEHNERT



Olde-Tyme Remedies for Today

"And God said, 'Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its own kind, upon the earth'.... And God saw that it was good" (Genesis 1:11-12).

Over the ages people have turned to hearth, garden and woods to cure ailments and receive relief from physical and mental suffering. Historians have found that as early as 2500 B.C. more than 200 herbs and various medicinal plants were used. The early Egyptians were well known for their medical knowledge of botanicals. In biblical times aromatic resin or gum from the balm trees of Gilead was recommended for therapeutic remedies (Jeremiah 8:22, 46:11).

For people living in sparsely settled communities, or in remote places far from assistance, home remedies and self-medication became the rule. Since the responsibility for the family's health was usually bestowed on the woman of the household, a woman's common sense and the skills her mother taught her established her as both doctor and nurse. Favorite home remedies were treasured and passed from one generation to another.

"Folk medicine" is the general term used to describe a wide variety of medical, traditional, and supernatural practices. Folk medicine, when it works, has been found to be effective because of scientific or medical factors combined with the user's faith that the practice will be effective. For example, consider the use of chicken soup. It is an excellent treatment for uncomplicated colds and other viral respiratory infections, one that has been studied by scientists over the years. Sipping a bowl of hot chicken soup evidently increases the speed at which mucus is cleared from the nose. This is important because it lessens the amount of time the viruses are in contact with the nose. A chemical ingredient in the soup, and not just the vapor given off from the soup, appears to be the cause of this beneficial effect. Even cold chicken soup will do the trick.

Or consider that a good home remedy for diarrhea is apples, bananas and cereal. It is not fully known if eating these foods will help normalize bowel movements. We do know that pectin, the fruit extract that makes fruit jellies gel, is found in apples and bananas. Pectin helps stop excess fluid in the digestive

and harden the stool. The fiber in cereal further helps absorb excess intestinal water. For relief from diarrhea just remember ABC: Apples, Bananas, and Cereal.

Since ancient times the juicy pulp of the aloe vera has provided relief from cuts, burns, pimples, dry skin, insect bites, and sunburn. The pure gel of the aloe contains an enzyme that suppresses inflammation by constricting dilated blood vessels. It can be found in many commercial products, but it is the pure gel that should be used in first-aid treatment. *Aloe barbadensis* and *Aloe chinensis* are the two kinds most commonly used. The clear gel found inside the fleshy aloe leaf can be applied to an irritated or burned area for a day in order to reduce pain and swelling.

As noted earlier, folk medicine works because the scientific medical component combines with a person's belief in the effectiveness of the practice. Sometimes modern medical systems fail because people do not have faith that the doctor's or modern remedies will work. Folk medicine, because of its longstanding reputation for being effective, provides a positive and hopeful attitude that encourages healing.

What is not to be discounted is the love,

care and prayer that accompanies many home remedies. Chicken soup makes you feel better for scientific reasons, because you know it has helped in the past and you believe it will again, and because someone who cares for you made it and probably sits with you while you sip it.

The wide interest in medical self-care in recent years has encouraged scientists to take a second look at many popular folk remedies. Recent studies have given credence to the use of folk medicine for a number of common illnesses. Medical authorities are vindicating what your grandmother may have known all along.

A note of caution, however, is in order. In some cases folk remedies have been found to be ineffective and even harmful. By all means, you should make sure you check with your health-care professional if you have any questions.

As people continue to seek relief from pain and disease, they will undoubtedly use the wide variety of health resources available to them. From folk medicine we can learn about the importance of the desire for a return to health. Jesus said to the man at the pool of Bethzatha, "Do you want to be healed?" (John 5:6). With him, we can also say yes on our journey toward wholeness.



Newsworthy Prayer

Sonia C. Groenewold

Teen tragedy at Edison site
Israelis kill third Arab in 3 days
5-year-old drowns in backyard pool
Dangerous ozone levels grip area

Newspaper headlines like these grab our attention daily. They often horrify us and leave us depressed. Television news is no better.

What are we to do when surrounded with all this bad news? Stop reading the paper? Turn off the TV when the news comes on? Is it better to become "news illiterates" than to face the daily barrage of violence and pain?

One of the reasons we become depressed when faced with the world's problems is that we feel helpless. We cannot keep nations from fighting, or prevent thefts, rapes, murders, or prevent all children from abuse.

But we can pray—for the people and the issues involved. We can pray that we will be moved to action in dealing with some of the issues and events where we could possibly have an impact.

Try this.

Carve out some time daily for

prayer and quiet time. Find a comfortable spot where you will not be disturbed and interrupted. Have a notebook and pen handy. Glance at your daily paper. Perhaps a cup of coffee or tea would complete the picture. When you are comfortable and ready to meditate, either read or skim the newspaper.

Write down a prayer list based on the stories you read. Some may be stories of happy events for which you will want to say prayers of thanksgiving. You need not concentrate only on pain and problems.

If you prefer to get your news from TV broadcasts, make your list as you watch the morning or evening news. Then find a quiet place to meditate.

The list can be updated daily, as news events unfold. Some news items and events can be crossed off as new ones added.

You will be surprised at how involved you will begin to feel in what is happening in the world around you. And, surprisingly, you will not have such a helpless feeling as you hear the news. You are actually doing something about these events.

u are turning over your worries
out these events to God.

Henri Nouwen has written in
With Open Hands (Ave Maria Press,
1972; also anthologized in *Henri
Nouwen*, Templegate Publishers,
Springfield, Illinois,
1988), "Those who look
reverently on the world
are those who do not ex-
pect happiness from
themselves, but who look
forward toward the other
who is coming. It is often
said that those who pray
are conscious of their
dependence, and in their
prayer they express their
helplessness."¹

If we believe what we
say about prayer chang-
ing things, then perhaps
prayer can effect some
change in situations
through our prayers. Not
at least of the changes
that occur within our own
hearts and lives as we
face our helplessness re-
sponding world events
to God.

How often have you heard the
statement, "I can't do anything about
this situation, but I guess I can pray.
That's the least I can do." But prayer
is at the least we can do—it is the
best. Prayer is an active, not a pas-
sive response to situations we con-
front.

Lutheran Woman Today has a
page called "Shortakes" in each is-
sue featuring some news snippets
and brief prayers.

Patricia Miller from the Office for
Relations of the Evangelical Lutheran
Church in America used a "Shor-
takes" page as the basis for devotions
at a meeting. She said it occurred to
her that we pay a good deal of atten-

tion to the big stories in the media
but overlook many small filler items.
She used three or four of the
"Shortakes" items with the accom-
panying prayers for a meeting of the
executive board of Lutheran Social



Services of Illinois.

As they prayed for people and sit-
uations around the world, she said
that "there was hardly a dry eye in
that roomful of men and women
when I finished." She added, "Sev-
eral board members told me later
that they were very touched as they
saw the importance of often-over-
looked items in the news."

"Shortakes" is only an appetizer. It
can whet your appetite. You will be
surprised at how your world will
broaden. You will view news stories
with different eyes. And you may
never be the same again.

¹From *With Open Hands* by Henri J. Nouwen.
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permission of the publisher.

Brief Prayers On News Items

SONIA GROENEWOLD

Synod aids clergy, families in crisis

The ELCA Allegheny Synod has a ministry to provide care for clergy and associates in ministry whose families are in crisis. Called SHEM (Shepherding, Healing, Enabling Ministry), the program makes use of a network of people from each conference to help people called to God's full-time service when divisive elements hurt their families. Other synods have similar ways to help clergy and lay professional families.

Lord, help us to an awareness that church professionals are not immune from family problems. Show us ways to be supportive.

Global Mission may provide salaries for missionary spouses

The ELCA through its Division for Global Mission maintains missionary work in 47 countries with a staff of 550 people overseas—including missionaries' spouses. The division has recently developed policy with guidelines to allow both partners of a missionary couple to be salaried.

Thank you, Lord, for the contributions of all missionaries—paid and unpaid. Help us to value the ministry of each of these 550 people.

Drought in Vietnam creates food shortage

Drought and insect infestation in North Vietnam may reduce this year's rice harvest by 60 percent. The Vietnamese government projects that as many as 7–8 million people will be without food.

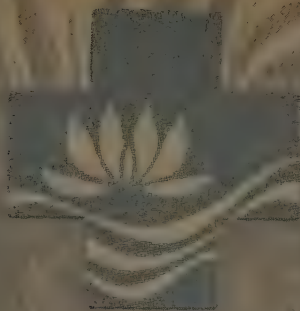
Lord, many in the U.S. experienced drought this summer. Still, Lord, we have so much food, and others have so little. Help us find solutions.

LWF allocates funds for women's media training

Underscoring its support of the participation of women in media, the Lutheran World Federation Commission on Communication aside nearly half its communication training fund for women. The commission also recommended partnership of women and men in planning for all aspects of the LWF 8th Assembly to be held Jan. 30-Feb. 8, 1990 in Curitiba, Brazil.

Lord, guide us in our struggle for full partnership of men and women. We know that together we can do great things in your name.

Search your daily newspaper for people and issues in need of prayers, and build a prayer list to be revised as needs change.



What's Coming: New Resources for 1989

Ivis LaRiviere-Mestre

Come and see what God has done," is the joyful experience that is captured in Psalm 66:6, as the psalmist sings of a personal relationship with God. Now this special invitation is also being extended to all subscribers of *Lutheran Today* as they anticipate the new and challenging Bible study detailed below.

Light to My Path: A Study of the Psalms is an eight-session Bible study by Frederick and Leola Gaiser, which will appear in the January through April 1989 issues of *Lutheran Today*. Throughout the study a main theme permeates the challenging and thought-provoking sessions: God's abundant

love and presence in the midst of human brokenness.

Those who use the study will relate to the psalmist's faithfulness and sinfulness, despair and deliverance, powerlessness and thankfulness. Following is a summary of the sessions.

Session 1 begins with Psalm 77, "What God is great like our God?" In it the psalmist asks for God's deliverance from personal trouble. God's presence is real in the midst of the author's pain. The season of Epiphany, during which the psalm is studied, also illustrates how God's presence moves the people of God from despair to hope.

"Arise, O God" (Session 2), a study of Psalm 74, is a communal lament that cries out to God for deliverance from oppression and injustice. This session relates the anguish of the



psalmist and the quest for justice in the context of Black History Month (February).

"Into thy hand I commit my spirit" comes from Psalm 31 and is studied in Session 3. The psalm's progression from confidence to turmoil to hope, and finally to faith, is compared to the stages of Christian life.

"Truly God has listened," Session 4, reveals the goodness of our Lord. This hymn of praise to God's might, found in Psalm 66, also proclaims God's care and compassion. It is a joyful call to praise the mighty acts of God. It recalls God's victory over death, which for Christians is fully understood at Easter.

"God is our salvation" (Session 5), taken from Psalm 68, is a liturgy that celebrates the Lord's victory over those who oppose God's reign. Psalm 68 enables participants to explore within the season of Pentecost their relationship with the Jewish community.

Session 6, "The Lord is your shade" (Psalm 121), guides participants to understand God's blessings in their daily lives.

"Give the king thy justice, O God" (Session 7), is from Psalm 72—a royal psalm in which the ruler renews his covenant between the Lord, himself and God's people. In this prayer the king asks for a period of justice for the poor and reverent fear of the Lord.

"How manifold are thy works!"

proclaims Psalm 104, in the final session, in which the psalmist rejoices in God's creation. It is a prayer for the restoration of the harmony intended for God's creation.

This study seeks to enrich the reader's understanding of psalms—both in their original meaning and in the ways in which psalms relate to people's life experiences today. Watch for it in *Lutheran Woman Today* beginning in January 1989.

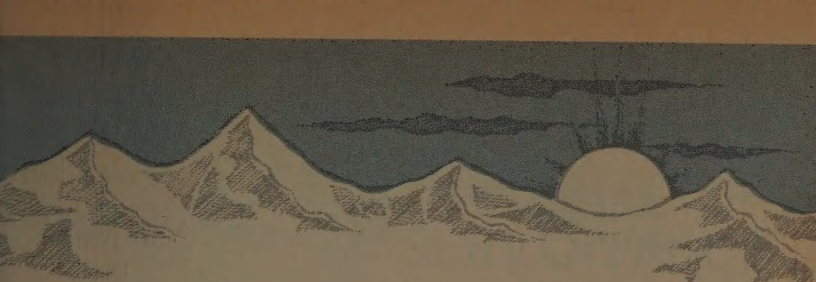
A leader guide for the study, sold separately, provides assistance for group leaders preparing the study. *A Light to My Path Leader Guide* (code number 02-8926) can be ordered from Augsburg Fortress Publishing House of the ELCA. The cost of the leader guide is \$2.50.

Inside *A Light to My Path Leader Guide* you will find:

- ☐ An *Overview* offering background information concerning each psalm studied.
- ☐ An *Introductory Activity* suggesting suggestions for opening exercises and group discussion.
- ☐ A *Hearing the Psalm* section encouraging participants to approach the reading of the psalm in a refreshingly new and inspiring way.

The leader guide also includes ideas for worship and suggestions for further readings.

This year many readers were pleased to know that a *Bible Resource Book*, sold separately,



able to assist participants and
rs with additional background
e psalms. This 48-page book is
igned to give participants in-
n information. This resource
des directions on how to read
psalms in a fresh, meaningful
Also ordered from Augsburg
ess, the *Bible Study Resource*
(code number 02-8925) is \$1.95.
Light to My Path: A Study of the
el of John will appear in Lu-
n Woman Today from Septem-
through December of 1989 to
lete a year's study cycle. This is
r-session study by Craig and
y Koester. The study will ex-
e the biblical and theological
ing of light and darkness as
in the gospel of John.
participants take part in this
they will grow in historical,
al and theological understand-
the gospel of John and its sig-
nce to their daily lives. A cor-
nding leader guide and Bible
resource book, each sold sepa-
will be available from Augs-

burg Fortress beginning in May 1989.

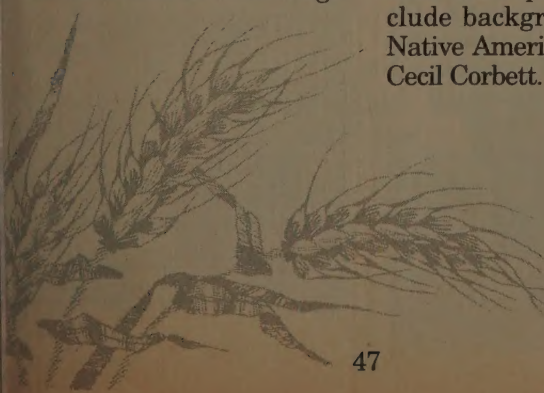
The *Program Idea Book* will provide a selection of innovative programs. "Lutheran Identity" explores the meaning of Lutheran heritage. The program adapts well to large or small study groups.

"Come Share the Spirit of Pentecost" enables participants to experience Christ's gift of the Holy Spirit to his followers. It affirms the special gifts of God's people. The program opens and closes in worship, discusses the origin and significance of Pentecost, and encourages women to recognize their gifts and the fruits of the Spirit.

"Community Building: A Christian Perspective" encourages women to strengthen and expand their relationships with others in Christ.

"Dedication of Thankoffering," is a worship service from a Native American perspective. It includes a collection of prayers, a dedication of offering and a litany. The leader helps that accompany this program include background information on Native American spirituality by Dr. Cecil Corbett.

*Continued on
next page*



"Expanding Our Vision of a Just World" presents domestic and worldwide poverty as an economic issue dependent on a global system of resource distribution in which all take part.

"More Program Ideas," the final section in the *Program Idea Book*, provides suggestions, ideas and resources for further programs, Bible studies, topics for speakers or forums, and individual study.

The price for the *Program Idea Book* is \$3.95 and the Augsburg Fortress code number is 02-8909.

All resource materials described here can be ordered through Augsburg Fortress. Contact your nearest Augsburg Fortress location or call Customer Service at 1-800-328-4648 (outside Minnesota) or 1-800-752-

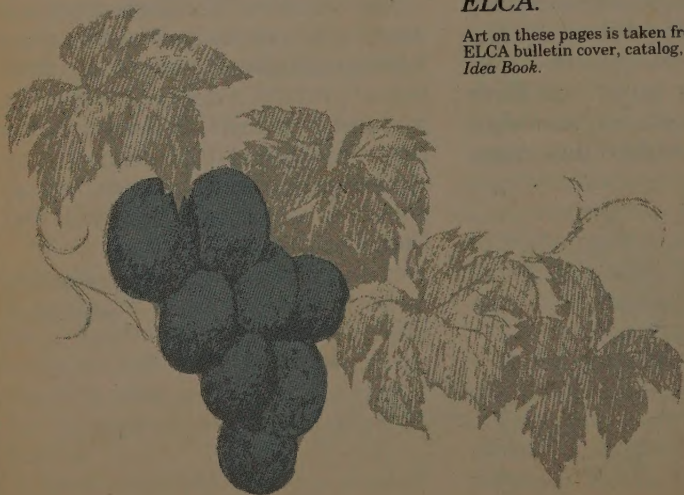
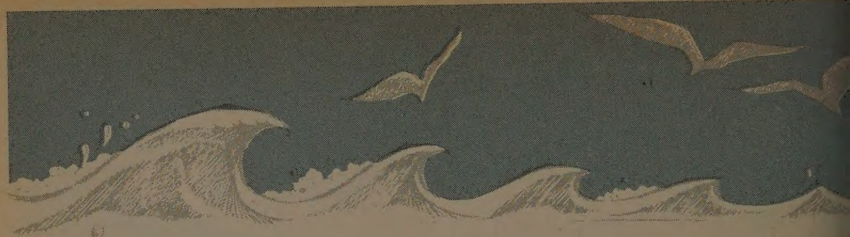
8153 (in Minnesota). To order mail write: Augsburg Fortress Customer Service, Box 1209, Minneapolis, MN 55440

The 1988-89 Women of the ELCA catalog lists the resources described here along with other available Bible studies and resources relating to Mission: Community, Mission: Growth, and Mission: Action program areas. Women of the ELCA leaders received a catalog in the 1989 packet sent to congregations this summer. There may be extras available from Augsburg Fortress (address and phone above).

If you need further help with these resources contact the ELCA Resource Information Service at 1-800-638-3522.

Ivis LaRiviere-Mestre is director of educational resources, Women of the ELCA.

Art on these pages is taken from the 1989 Women of the ELCA bulletin cover, catalog, calendar, and *Program Idea Book*.



1	All Saints' Day
2	
3	
4	World Community Day
5	
6	
7	Lutheran women pray, noon
8	Election Day. Dorothy Day, founder, Catholic Worker movement, b. 1897.
9	
0	
1	
2	Elizabeth Cady Stanton, suffrage leader, b. 1815
3	
4	Lutheran women pray, noon
5	
6	
7	Elizabeth of Thuringia, Princess of Hungary, d. 1231
8	
9	
0	Christ the King Sunday
	Lutheran women pray, noon
	Thanksgiving Day
	Sara Grimke, Quaker suffragist and abolitionist, b. 1792
	First Sunday in Advent
	Lutheran women pray, noon

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*As a community of women
created in the image of God,
called to discipleship in Jesus Christ, and
empowered by the Holy Spirit,*

*We commit ourselves to
grow in faith,
affirm our gifts,
support one another in our callings,
engage in ministry and action, and
promote healing and wholeness
in the church, the society,
and the world.*

**Purpose Statement,
Women of the ELCA**

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